CHRISTIAN SOCIAL WELFARE

That They Might Have Life

Grover L. Hartman

The Methodist Church Welfare Program

Oscar L. Simpson

FEBRUARY 1954

CHRISTIAN SOCIAL WELFARE

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Contents:

THAT THEY MIGHT HAVE LIFE . . . Grover L. Hartman 3
THE CHURCHES AND SOCIAL WELFARE 5
THE METHODIST CHURCH WELFARE PROGRAM
Oscar L. Simpson 6
EDITORIAL 8
COUNCIL NEWS 10
DENOMINATIONAL NEWS 12
TRENDS AND DEVELOPMENTS 13
BOOK BRIEFS 14
JOB EXCHANGE 15

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That They Might Have Life

Grover L. Hartman
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Christian social workers must evaluate their profession from the standpoint of its relevance to the message of Jesus Christ. Are we expressing the spirit of the Master?

We believe that our profession rests firmly upon the basic teachings of Jesus. Our Lord loved people and sought their total well-being. In the synagogue at Nazareth He chose the works of Isaiah to describe His own life work: "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

When Jesus gave His moving picture of the Last Judgment, the tests He applied were those of sensitiveness to human need: "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was sick and ye visited me; I was in prison and ye came unto me." His hearers wondered when they had ever ministered to Him under such circumstances and He replied, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Further explaining His mission the Master declared, "I am come that ye might have life and have it more abundantly." What an appropriate motto this would be for the desk or the calling card of a Christian social worker!

The profession of social work at its best reflects the spirit of Jesus. His was a non-judgmental attitude and He was able to accept people as they were. When they brought to Him for condemnation the woman taken in adultery, Jesus said quietly to her accusers, "Let him who is without sin cast the first stone." Mary Magdelene was a woman of unenviable reputation yet He accepted her as she was and transformed her into one of the great figures of the early church. A nationally known marriage counsellor recently declared that Jesus' teaching of forgiveness "even unto seventy times seven" was the most important single basis for helping couples to resolve their marital difficulties. Jesus broke with tradition in denying the right of a man to divorce his wife at his whim. He launched a revolution in suggesting that civilization be judged by their treatment of little children.

As social workers we join a glorious company which has been

marching through all the Christian centuries. There were the first century deacons caring for the material needs of the brotherhood. There was Paul with his relief campaigns. In the Middle Ages the light of healing, hospitality, and relief shone out of the monastaries. Although the Reformation held that salvation was by faith, aid to one's fellows was expected as the natural expression of a redeemed soul living in the spirit of Christ. Christians following their Master have pioneered in factory legislation, in prison reform, in the founding of settlements, in family welfare, in concern for the Indians, the migrants, the strangers from overseas, and in countless other areas of social service and action.

Christian social workers follow a great Master. We are the heirs of a great heritage. But a glorious past is no guarantee of a useful present or a creative future. The deep spiritual wells from which the pioneers in Christian social service drew living water for the desperately thirsty must be kept clear—even deepened to meet the heightened needs of our day. Without this constant attention to the life of the spirit we shall assuredly find ourselves dried up, cynical, defeated, going through motions which have lost meaning and following procedures devoid of effectiveness.

The process of renewal essential for the Christian social work movement begins with the individual worker. When Katherine Lenroot addressed the Church Conference of Social Work at Chicago in May 1952 she asserted that "the chief aim of social work is to help people in need of such service develop strength from within that will enable them to live life in the full exercise of their capacities and powers". To help others to be strong, social workers will necessarily look to God, the source of spiritual power. They will need to keep their religion alive and growing.

But the Christian social worker will not be content with his own spiritual growth and his own glow within. He will be alert to the deep personal needs of the people he serves. He will work with other spiritually and socially sensitive people to overcome those forces and circumstances which impose severe limitation on the development of the human spirit. After weeping over Jerusalem Jesus went down into the city to challenge those evils which destroyed the image of God in His human children.

The Christian social worker of 1954 must also have professional training to apply consistently the best techniques known in his field. Consecrated ignorance may be as harmful as actual evil intent. The call today is for wholly committed Christians who will master the skills of social work and apply them to the

redemption of the whole man and the society in which he lives. We need to ask ourselves whether those with whom we work have really become more self-expressive. Are they able to get along better with others? Have they moved toward socially useful goals? Have they learned respect for individual differences and for democratic processes? Actually the basic question is whether we have helped people to grow in wisdom, in stature, and in favor with God and men.

As Christian social workers we are heirs of a glorious tradition which is firmly rooted in the message of Jesus. But this heritage will be dissipated unless it becomes ours individually and we contribute to its growth. We must make our work finer than it has ever been before. We must set standards which will make our services models for all. This day demands that we renew our spiritual resources and add to our heightened devotion the finest skills of modern social work education. There is open before us the opportunity to contribute to a church social work movement which is on the march. We can lend our strength to lift high the banner of Christ over a profession to which the Church gave birth.

THE CHURCHES AND SOCIAL WELFARE

For many years, plans have been developing for a National Conference on the Churches and Social Welfare. This conference, sponsored by the National Council of Churches and administered by the Department of Social Welfare and the Division of Home Missions, will be held in Cleveland, Ohio, November 1-4, 1955. Leonard W. Mayo, Conference Chairman, announced that preliminary research and study groups will examine the extent, variety, and distribution of Protestant social welfare.

This conference will consider the role and function of the churches in relation to the changing needs in social welfare. It will examine and evaluate the various historic and contemporary responses of the churches to the end that the churches may assume a new and dynamic leadership in helping to meet the nation's welfare needs.

THE METHODIST CHURCH WELFARE PROGRAM

Oscar L. Simpson
Editor of Promotional Publications
The Methodist Church

For many years the Methodist Church has had a Social Creed which, subject every four years to revision by the General Conference, is a statement of position on social and economic questions. It makes a series of declarations which have been interpreted as official sanction for almost any valid program in the interest of social welfare.

For example: "We stand for equal rights and complete justice for all men in all stations of life . . . ; for proper housing, proper regulation of marriage, and uniform divorce laws . . . ; for adequate provision for the protection, education, spiritual nurture, and wholesome recreation for every child, and for the provision of educational programs which will attain these ends . . . ; for the abatement and prevention of poverty . . . ; for some form of security for old age, for insurance against injury to the worker and for increased protection against those preventable conditions which produce want." [1]

The Social Creed has served as a stimulus to forward-looking individuals, churches, and other groups. Programs for its implementation have been undertaken by a number of boards and agencies within the official organizational framework. Also, special programs and emphases have been carried out for meeting crises or emergencies.

The growing awareness of the perils of our time caused the General Conference of 1952 to set up a Board of Social and Economic Relations with Dr. A. Dudley Ward as Executive Secretary. His office is located at 740 Rush St., Chicago 11, Ill. In social welfare, the board is concerned with developing a philosophy of approach to such problems as housing, care of the aged and other dependents, medical care, and crime prevention.

There are other boards and agencies of the Methodist Church which have specific responsibilities for health and welfare and a message is prepared quadrennially by the Council of Bishops

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[1] DISCIPLINE OF THE METHODIST CHURCH. *Methodist Publishing House, New York,* 1952, pp. 631-635.

containing pronouncements and recommendations for action in these fields.

The Board of World Peace, located at 740 Rush St., Chicago 11, Ill., has as its primary purpose "effective action in the church for the advancement of peace" and enlistment of support for the United Nations.

The Board of Temperance, at 100 Maryland Ave., N.E., Washington, D.C., has as its main function an intensive educational program on the nature and effects of beverage alcohol.

The Board of Hospitals and Homes, at 740 Rush St., Chicago 11, Ill., has an advisory relationship to philanthropic institutions, such as hospitals, homes for the aged, children, and youth, owned or supervised by any agency of the Methodist Church. The board makes surveys, formulates standards, recommends fund-raising programs, provides architectural data, and maintains a personnel department for securing administrators, nurses, doctors, technicians, housemothers, and other trained specialists.

The Board of Education, Box 871, 810 Broadway, Nashville, Tenn., while not specifically charged with a program of social welfare, has in its curriculum for church schools materials which provide incentives and guidance for social welfare.

The Board of Missions, 150 Fifth Avenue, New York 11, N. Y., through the Women's Division and the Division of National Missions, is engaged with social welfare programs. The Women's Division, through its Bureaus of Social Welfare and Medical Work, Town and Country Work, and Urban Work, maintains homes for children, residence halls for young business women, homes for older people, hospitals, community houses, etc., and otherwise ministers to racial and cultural groups. Its Department of Christian Social Relations engages in a continuous effort to alert Methodist women to action in the face of crucial social issues.

The Division of National Missions provides counsel in rural, town, and urban church programs. The nation-wide convocation on Urban Life in February, 1954, envisages an over-all strategy of denominational and interdenominational teamwork for a "deeper concern for the apartment house dweller, the underprivileged, the dispossessed, and the racially different."

This article continues the series prepared by the communions for CHRISTIAN SOCIAL WELFARE describing their welfare programs.

EDITORIAL

Social Security Proposals

The wider, general acceptance of the basic necessity for and importance of Social Security by leaders of various parties and groups is most encouraging. However, there is an articulate minority challenging the underlying program.

Proposals to change Social Security are coming from the widely different viewpoints of President Eisenhower and the Lehman-Dingell Bill to Representative Carl Curtis and the U. S. Chamber of Commerce.

Most people agree that the present Social Security program needs improvement. More people should be included. The disabled must be provided for. Medical and hospital care for beneficiaries is still unsolved. Unemployment compensation is inadequate as to coverage, amount, and duration of benefits.

It is important to study carefully all proposals to see what they do to people, as well as to the tax-rate. The American Association of Social Workers writes in its Public Social Policy Bulletin, "All proposals for change, even those of a most radical nature, are put forward in terms of 'improving' the present program, 'extending' its benefits, and eliminating its 'present iniquities'. It often requires a considerable knowledge and sophistication to detect the booby-trap character of some of these proposals."

Some proposals attack the basic concept of Old Age and Survivors Insurance as insurance. They challenge the fundamental principles of relationship between the amount contributed and the amount received.

Other proposals would eliminate public assistance except as states or local communities would give aid to dependent children, aged, and disabled. The blind would be the only group to receive federal assistance.

Because leaders needed a positive statement of basic Social Security principles, a committee from the National Social Welfare Assembly, with Harry J. Lurie as chairman, has prepared the following proposed principles:

OLD AGE AND SURVIVORS INSURANCE.

Long range objectives: For protection against loss of earnings there should be a social security system which will provide basic economic security to workers during unemployment, sickness and disability, and old age; and security for their dependents after loss of the wage earner through death.

I. *Coverage.* There should be a compulsory contributor system including all employers and all employees, and the self-employed, with equal rates of contribution from employers and employees. In

the event that the present system of employer-employee contributions does not yield sufficient to pay benefits at a satisfactory level, the Federal Government should contribute to the system from its general funds.

II. *Benefits.* 1. The system should provide a minimum floor of benefits, increasing up to a maximum, with graduated intervals, depending upon the rate of earnings of the insured. 2. The amount of benefits should be reviewed periodically in order to keep an equitable relation between the benefits and cost of living. 3. A social insurance system should provide benefits for surviving dependents. 4. The permanently and totally disabled persons who have contributed to the system should be entitled to benefits as if they had reached retirement age.

III. *Earnings While Receiving Benefits.* There should be a reasonable restriction on the amount of earnings, relating earning to the adequacy of benefits in terms of a minimum standard of living.

IV. *Medical Care.* There should be provision within the social insurance system for medical care for the beneficiaries of the system.

V. *Administration.* It is essential that the social insurance program be federally administered.

FEDERAL ASSISTANCE PROGRAMS AS RELATED TO OLD AGE AND SURVIVORS INSURANCE.

The Federal public assistance programs should be reviewed and modified as experience shows that the insurance programs are meeting the needs of the potential beneficiaries of the assistance programs, which should be geared increasingly to rehabilitation and welfare services.

It is most gratifying to note that President Eisenhower's recent proposals are in line with these above basic principles with two exceptions: Benefits to the disabled, (II,4) and medical care for beneficiaries, (IV). The President's program will thus keep the present concept of social insurance—the concept that retirement benefits are earned rights not to be confused with charity, and that the reserve fund should be secured for its contributors.

The Assembly cannot take a position on controversial issues, but it does submit the above principles to its member agencies of which the National Council of Churches is one. The National Council in turn submits it to you for your consideration. Church groups are urged to study the various proposals.

Since the basic needs of millions of people have been met through Social Security and public assistance, churches are not called upon for direct relief except in emergency situations. Church social workers have been freed to administer to the spiritual, social, and emotional needs. Church-related agencies are thus better able to experiment, pioneer, and promote specialized, individualized services for men, women, and children.

C.L.W.

COUNCIL NEWS

Benevolences Increase 14%

American church members are giving more money than ever before for missionary and welfare enterprises, as reported by 46 Protestant and Eastern Orthodox churches. There has been an increase of 14.8 percent over last year in benevolence giving—contributions that support home and foreign missions, overseas relief and reconstruction, and church welfare enterprises like orphanages, homes for the aged, and hospitals.

Highest per member giving was reported by the Seventh Day Adventists, with a yearly average of $165.26 from each member, including a record figure of $136.50 for benevolences.

Indiana Associates

The first local fellowship group of Christian Social Welfare Associates met in Indianapolis, Ind., November 5, 1953, under the joint sponsorship of the Social Service Department of the Church Federation of Indianapolis and the Indiana Association of Church Social Workers. Thirty-five agencies were represented. The meeting was addressed by Alfred E. Rath of Association House in Chicago on *Recruitment and Training for Christian Social Service.*

Church Conference Preview

"Leaders of the social work programs of Protestant and Orthodox churches will have a splendid opportunity to confer again, to review programs, compare plans for future activities, and receive inspiration at the Church Conference of Social Work," said Pastor Francis A. Shearer, Program Chairman for the 1954 Church Conference. The meetings will be in Atlantic City, May 9-14, in conjunction with the National Conference of Social Work.

The Honorable Arthur S. Flemming, Director of the Office of Defense Mobilization, Washington, D. C., will be the speaker at the annual Vesper Service, May 11, 8 P.M., sponsored by the Church Conference for the members of the National Conference of Social Work. Dr. Flemming is also chairman of the National Council's Division of Christian Life and Work.

The special sessions for the Church Conference will be Tuesday and Thursday afternoons, May 11 and 13. The four major topics are: The Church and Social Action Today; The Role of Church Social Work in the Integration Process; Group Work in the Church; New Research in Protestant Social Welfare.

The Church Conference is cooperating with various other na-

tional groups in sponsoring the following Combined Associate Group meetings, Tuesday and Thursday mornings: Volunteers; New Patterns for Planning: Present Immigration Act and What it Means to Social Work; Expanding Opportunities for United States Social Workers to Work and Study in Other Countries; Personnel; Services for the Handicapped; Impact of National Field Service on the Local Community. There are other Combined Associate Groups but in the above sessions the Church Conference has had a share in the planning.

Nationally known keynote speakers have been chosen for the general sessions around the theme: *Social Welfare 1954: Inventory and Opportunity*. Scores of meetings will be held in the three major sections: Services to Individuals, Services to Groups, and Services to Agencies and Communities. Church social workers will find much practical help as well as inspiration in these meetings.

Christian Social Welfare Associates will hold its first annual meeting and dinner May 11, 6 P.M., with Chairman Canon Almon R. Pepper, presiding.

The complete program will be announced in April.

International Conference

The 7th International Conference of Social Work meets in Toronto, Canada, June 27 to July 2, 1954. Information can be secured from the International Conference of Social Work, Inc., 345 E. 46 St., New York 17, N. Y.

Spanish-American Ministry

The many church social workers concerned about the Spanish-speaking peoples in the United States will be interested in reading the reports and resolutions from the annual assembly of the National Council of Churches' Division of Home Missions. The theme of the meeting in Buck Hill Falls, Pa., in December was the Spanish-American Ministry.

In a series of resolutions, the home mission leaders called on the churches, with government help, to insure full inclusion of the nation's five million Spanish-speaking population in public housing, job, legal, and other basic benefits open to all Americans. Local churches and church agencies were urged to help Spanish-speaking Americans overcome language and social barriers through programs of education and Christian welfare and fellowship.

The separate problem of an estimated two and a half million migrant workers and their families, both Spanish- and English-speaking, led the delegates to urge formation of a federal agency that would fully recognize and deal with the matter. The conference strongly urged that ways be found to extend to this "nomadic" segment of the population such basic benefits as minimum wages, workmen's compensation, unemployment and old-age assistance, and that child labor "which still exists in many farm areas" be eliminated.

DENOMINATIONAL NEWS

Presbyterian Welfare Directory

Eight Presbyterian bodies are related in a variety of ways to 139 welfare agencies in the U. S.

All the agencies, their location, type, and church-relationship are listed in a preliminary "Presbyterian Welfare Directory", recently issued by the Division of Welfare Agencies of the Board of Pensions of the Presbyterian Church in the U.S.A. under the direction of John Park Lee.

The bodies so related are: Associated Reformed, Bible, Cumberland, Faith (unaffiliated), Reformed, United Presbyterian Churches, and the Presbyterian Church in the U.S. (Southern) and in the U.S.A.

The Division of Welfare Agencies, created in 1949 by the U.S.A. Church, is unique in the Presbyterian family. It has standard-setting authority, and serves as a referral agency and consultant to orphanages, hospitals, and homes for the aged related to the U.S.A. Church.

The Directory lists 38 child service agencies, 35 hospitals and other medical services, and 66 homes and services for the aged.

Brethren Volunteer Service

The Church of the Brethren celebrated last fall the fifth anniversary of their Volunteer Service. This project for young people was started in 1948 when the first group of volunteers started their two months training period at the Brethren Service Center in New Windsor, Md.

Since that time every three months witnesses the training of a new group of young people who plan to give one year of their life wherever they are needed, on a volunteer basis. They serve in mental hospitals, reformatories, community centers, home mission projects, and in Puerto Rico, Germany, Austria, Greece, Switzerland, and other European countries. Since 1948 about five hundred volunteers have participated in the program — young people from many denominations and from all walks of life. Some of the early projects are now ended — "mission accomplished"—and new projects are continually being opened. The program is operated by the Social Action Department of the Brethren Service Commission.

Federal Grants-In-Aid to States

Spokesmen for Children, a group concerned with social legislation, has issued a helpful digest giving the pros and cons of Federal grants-in-aid to the states.

"How shall government provide services which people increasingly demand and which are necessary for the general welfare," is one of the basic questions being studied by the new Federal Commission on Intergovernmental Relations.

The assets of the grants-in-aid system are generally considered to be:

1. The cooperative system has provided much needed standards of public services throughout the country in many fields, that many states would be unable to supply.

2. It has decreased inequalities and raised levels of service.

3. It has added to and expanded state activities.

4. It has stimulated states to provide services in the national interest.

5. It has improved the administration of state activities.

The liabilities may be listed as:

1. The programs are unrelated and uncoordinated.

2. It has removed large areas of discretionary power from state officials and transferred corresponding policy making, responsibility, and control to the Federal government.

3. It has often persuaded states to spend large sums on an aided program when the money might be spent on other needed services.

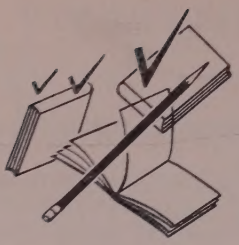
4. Federal taxation now overlaps and conflicts with state and local revenues.

5. It represses initiation of the states in financing their own growing needs and often results in rewarding states that avoid their responsibilities and in penalizing those that accept it.

Federal grants-in-aid are of great concern to social workers and the people they serve, since the larger part of the two billion dollars a year goes to the fields of social security, health and education.

Mental Health Transcriptions

The United States Department of Health, Education, and Welfare, through its National Institute of Mental Health, announces that transcriptions of its thirteen one-half hour radio programs on NBC are now available for local organizations. They may be used for non-broadcast, educational purposes or for rebroadcast. For further information write to the National Institute of Mental Health, Washington 25, D. C., for their Public Health Service Publication No. 334.



BRIEFS

SOCIAL WORK YEAR BOOK. Edited by Russell H. Kurtz. American Association of Social Workers, New York, 1954, $6.00.

This volume is eagerly sought as a reference book in the social welfare field. It is the first to be published since 1951.

An advisory committee from the several professional associations and the social work field at large assisted the American Association of Social Workers in the planning of the volume.

The first part of the book contains 72 topical articles written by outstanding authorities. Two are National Council staff members. Dr. F. Ernest Johnson's article on *Protestant Social Welfare* gives a new interpretive analysis. Dr. Benson Y. Landis, a member of the Year Book advisory committee, has written a valuable and informative article on *Rural Social Programs.*

The second part of the book contains a directory of 520 national and international agencies. Among those listed are Christian Social Welfare Associates, Church Conference of Social Work, and numerous Denominational Boards of Welfare and Social Action. *Christian Social Welfare* is listed in the appendix with other periodicals.

Social work administrators, practitioners, researchers, clergymen, will find this 1954 Year Book indispensable.

C.L.W.

LET'S WORK TOGETHER IN COMMUNITY SERVICE. Eloise Walton. Public Affairs Committee, Inc. New York, 1953, $.25.

A Public Service pamphlet on community planning for human service. The results of a pilot study by Community Research Association, Inc. which points the way to advance planning for welfare needs by combining social welfare resources.

(A limited number of these pamphlets are available free from the Department of Social Welfare, National Council of Churches, 297 Fourth Ave., N. Y. 10, N. Y.)

CHRISTIAN FAITH AND INTERNATIONAL RESPONSIBILITY. National Council of the Churches of Christ in the U. S. A., New York, 1953, $.30.

A report of the Fourth National Study Conference on the Churches and World Order. The conference met to consider major foreign policy issues facing the U. S. in the light of Christian faith and American responsibilities in the world community.

FROM SCHOOL TO JOB. Ann Tanneyhill, Public Affairs Committee, Inc. New York, 1953, $.25.

A Public Service pamphlet invaluable to all concerned with directing minority youth toward more challenging careers.

Dorothy Warms

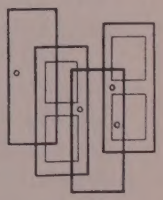
ATTITUDES TOWARD GIVING. F. Emerson Andrews. Russell Sage Foundation, New York, 1953, $2.00.

Dr. Andrews has put all voluntary agencies in his debt with this new volume. This study makes an attempt to understand the giver to social institutions. Since the border line between social and religious institutions is often vague, this study has immense significance for understanding religious as well as social welfare giving.

From the 91 persons who were extensively interviewed, Dr. Andrews was able to evaluate attitudes toward giving, the types of persons who give, their attitudes toward social welfare, and effective fund raising techniques. Dr. Andrews shows finally that giving is based upon emotional rather than intellectual factors, that person-to-person solicitations are by far the most effective, and that the donor must feel an intimate contact with the object of his giving.

T. K. Thompson

JOB EXCHANGE



Address Box number, Christian Social Welfare Associates, 297 Fourth Ave., New York 10, N. Y.

Positions wanted: Experienced minister, clinical chaplaincy training in penal and mental institutions. Six years experience as industrial chaplain. Theological degrees. Box 102.

Man wants supervisory or administrative employment in church-sponsored social work. Theological training; M.S., N. Y. School of Social Work. General and psychiatric casework and administrative experience. Minimum salary, $4,500. Box 103.

Woman wants church-related social work. B.D. Yale; N.Y. School of Social Work. Social work experience in state hospital. Box 104.

* * *

Positions open: Caseworker for child placing department. Must have Master's degree social work school plus two years experience. Salary $3000-3900. Liberal pension arrangements. Rev. Arnold Purdie, Philadelphia Protestant Episcopal City Mission, 225 S. Third St., Philadelphia 3, Pa.

Large midwest Church Federation wants Executive Secretary with theological and social work training to head Social Service Dept. Salary $5000-6000 depending upon qualifications. Box 105.

CHRISTIAN SOCIAL WELFARE ASSOCIATES OFFICIAL DIRECTORY

A directory of charter members of Christian Social Welfare Associates will be distributed in May, 1954. The privilege of being a charter member is open until March 31, 1954, to those who pay their dues by that time. Urge your friends, board members, and staff workers to join in order to be listed in this official directory. This booklet, which will contain name, address, and agency, will be consulted frequently by all who are interested in church social work and will be helpful to those who wish to form local fellowship groups.